The GEORGIAN FACULTY REVIEW

APRIL
1951

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Editor, Claude W. Thompson

Editotrial Board: Louisa Fair, Donald L. Peets, Elizabeth Waterston.
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Herbert Quinn.

The Georgian Faculty Review is published by a Faculty Committee of Sir George Williams College, Montreal, Canada.

EDITORIAL

The greater part of this issue is devoted to the memory of Dr. Paul Villard who died after a short illness in the Hôtel Dieu on Friday, January 12th, 1951, in his 84th year.

Few of us who, as lecturers and professors, are supposed to be trained and skilled in the use of words in speech and writing do not at some time find ourselves at a loss for words to express adequately our deepest thoughts and emotions. And so, lest we be led to use the time-worn phrases, and appear insincere and commonplace in our clumsy attempts to say what we feel, let us just say simply and honestly that we admired Paul Villard for his courage, his cheerfulness and his friendliness.

Paul Villard liked good food, good wine, good conversation, and a good joke. He liked good company and a hearty laugh. Even when he disagreed or disapproved one felt that he was being careful not to antagonize or to hurt. What he believed he upheld forcibly and tenaciously; he commanded respect by his forcefulness and his gentility.

He 'ragged' members of the staff about 'that nasty habit of smoking pipes, cigars and cigarettes;' but the 'worst offenders' found carefully chosen new briars on their desks when he returned from a trip to New York last summer.

He hated laziness and inefficiency, but he did not condemn: he encouraged and helped.

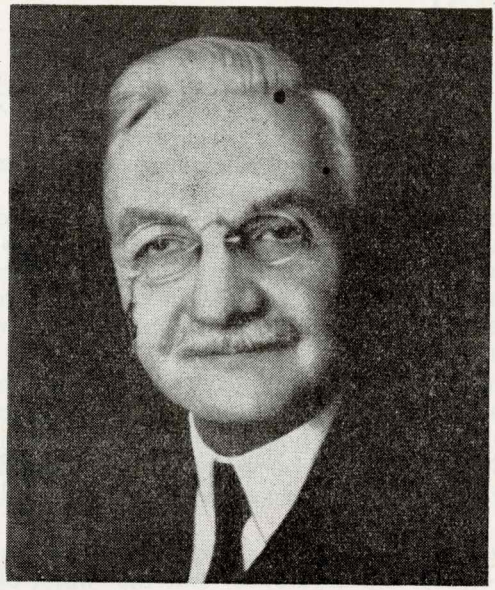
We are tempted to say a great deal more; but perhaps we have said enough. For the rest he was:-

One who never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

With the publication of this number of the Georgian Faculty Review the members of the present Editorial Board complete their term of office. They wish to express their thanks to all those who, during the past two years, have contributed to the pages of the Review. They feel, however, that this is the time and place to say most emphatically that the work of the Board could be considerably lightened if contributors were more prompt in meeting the deadline; and if more members of the staff came forward with suggestions and contributions. The Georgian Faculty Review is the official mouthpiece of the Staff of Sir George Williams College, and they feel that greater use should be made of this opportunity to do three things, (a) discuss matters of interest regarding organization, teaching, working conditions and salaries; (b) give others the benefit of staff research and experience; and (c) try to startle us with something really original.

In Memoriam

1867



1951

PAUL VILLARD

Paul Villard was a man who loved life — a life of activity, a life to be made full of interest by working with and for his fellowmen. To this end Paul Villard associated with all manner of men, from those who formed and guided the policy of nations to the lost soul in the tenement and slums. And wherever he went his unfailing good humour, his common sense, and his sympathy won him both friends and admirers.

With an insatiable thirst for knowledge he studied arts, science, medicine and theology; and in each of these he achieved not only proficiency but eminence.

In his long and useful life he touched the depths and the heights of human joy and suffering. Many who attended his last rites at the Salvation Army Citadel remember the day when he had helped them bring their first child into the world. They had brought their children to him for baptism; sought guidance from him in time of trouble; seen their sons and daughters educated by him; married by him, and given the health and confidence to live, by his skill, encouragement and advice.

Few who knew Paul Villard were aware of this wide range of his activities and interests, spread, as they were over so wide an area and so diversified in their nature; but all knew him as one who threw himself whole-heartedly into everything he did.

At a time when many men would have retired and rested on their laurels, Dr. Villard undertook the organization and development

of French studies in our College. For fifteen years he commanded the respect and admiration of staff and students alike by his energy, his scholarship, his friendliness, and his interest in extra-curricular activities of the College. None can remember the day when he missed a lecture; none of us can forget his cheery smile in the corridors, his scholarship in the lecture room; and his sound advice in consultation.

Sir George Williams College is proud to pay this lasting tribute to Dr. Paul Villard, Professor of French, Member of the Faculty Council, and founder of le Cercle Français.

Paul Villard a aimé la vie — la vie active consacrée au travail en commun et au bienfait de l'humanité. A cette fin, Paul Villard a fréquenté toutes les classes sociales, depuis la classe dirigeante qui décide de la politique des nations, jusqu'à la classe des réprouvés des bouges et des prisons. Et partout ou il allait, sa bonne humeur proverbiale, son bon sens, et sa gentillesse lui acquirent à la fois des amis et des admirateurs.

Animé par un besoin insatiable de recherche, il étudia les lettres, les sciences, la médecine et la théologie, et dans chacune de ces manières il devint non seulement très fort mais encore remarquablement éminent.

Au cours de sa vie longue et utile il atteignit les cimes de la félicité humaine et connut les affres de la souffrance. Bon nombre de ceux qui assistèrent à ses funérailles à la Citadelle de l'Armée du Salut, se souviennent du Jour où il les avait aidé a mettre au monde leur premier né, où ils lui avaient amené leurs enfants pour qu'ils les baptisât; ou ils avaient cherché chez lui conseil en temps d'indécision où ils avaient vu leurs garçons et filles éduqués par lui, mariés par lui, et recevant de lui la santé et la santé et la confiance dans l'avenir, et par son expérience, encouragement et avis.

Les quelques personnes qui connaissaient Paul Villard étaient témoins de l'ampleur universelle de ses activités et de son influence, et le savaient passionné pour tout ce qu'il entreprenait.

A un âge où bien des hommes se seraient retirés et se seraient reposés sur leurs lauriers, Monsieur le docteur Paul Villard se chargea de l'organisation et du développement des études de français dans notre Université. Pendant 15 ans, il força l'admiration du corps enseignant aussi bien que celle des étudiants grâce à son énergie, son érudition, soin affabilité et l'intérêt qu'il portait aux activitées diverses de l'Université.

Personne ne peut se rappeler un seul jour où il manqua un cours; aucun d'entre nous ne peut oublier son sourire accueillant dans les corridors, son érudition dans les salles de conférence, et l'avis pondéré qu'il donnait à ceux qui le consultaient.

Sir George Williams College est fier d'offrir un hommage durable

à Monsieur le docteur Paul Villard, professeur de Français, membre du conseil de la Faculté, et fondateur du cercle Français.

Dr. Villard was born at St. Etienne, France, in August 1867, the son of Gabriel and Madeleine Villard. He was educated at the Normal Training School at Montbrison, France, and Lyon University. Coming to the North America continent he first studied at the Ohio Wesleyan University, where he obtained his M.A. degree. Then he came to Canada and studied medicine at the Medical School at Bishop's University, where he obtained the degree of M.D., Then he took a course in theology at the Wesleyan Theological College in Montreal and obtained his degree of Doctor of Divinity. In 1892 he married Emma Louise Barry daughter of William and Sophia Barry.

In 1887 Dr. Villard received his first appointment in the teaching profession in France, being named teacher of modern languages at the high school at St. Etienne, a post he held from 1887 to 1896. He came to Canada in 1896 and in 1897 he became headmaster of the French Methodist Institute in Montreal and four years later was appointed principal and governor. He was named professor of apologetics and French literature at the Wesleyan Theological College in Montreal in 1911 and held that post for many years. In 1910 he became associated with McGill University as a lecturer in French literature.

In August, 1920, Dr. Villard was named assistant professor of French, and three years later was named associate professor. He was appointed to the Faculty of Graduate Studies in 1932, and retired in 1935. He joined the faculty of Sir George Williams College in 1936 and remained there until his death.

Dr. Villard was created an Officer of the Academy of France in 1909 by the French Ministry of Public Instruction. Five years later he was named Officer de l'Instruction Publique. In the same year he was appointed president of the French Medical Commission in Canada. An Order-in-Council by the Canadian Government in 1916 appointed him honorary major in the Canadian Militia. For a time following the First Great War he was general manager of the Hôpital Français in Montreal.

The distinguished medico-cleric was created a Chevalier of the Legion of Honor for high service rendered to the French Government during and after the First Great War.

In 1932 Dr. Villard was given the Gold Medal of the French Ministry of Foreign Affairs by President Albert Lebrun, on the recommendation of Premier Edouard Herriot, "as a token of appreciation and gratitude for the eminent services he has rendered to the French culture and influence in Canada."

He also received the Gold Medal, first class, from King Albert of Belgium after the war. In 1933 he was made an officer of the Black Star, France, and was general Secretary of the Alliance Française from 1914, vice president of the Union Nationale Français and president of

the French Protestant Ministerial Association and of the Historical Society of French Protestantism in America. He was made a Knight Commander of the Order Nisham Iftikar (Tunisia) in 1936; an Officer of the Order of Honor and Merit (Haiti) in 1945, and an Officer of the Legion of Honor in 1949.

In addition to his hobbies, carpentry and locksmith work, Dr. Villard was a prolific writer. He was the author of several books on French Protestantism, and recently completed two manuscripts for publication on that subject. From 1932 to 1942 he was editor of the French Protestant paper "L'Aurore."

As I Knew Him

It was my privilege to have been one of Dr. Villard's students years before he joined the Sir George Williams staff under my principalship. It was one of our private jokes that I had not been one of his best students — that indeed he had "flunked" me once in freshman French. But it was a tribute to Dr. Villard's skill as a teacher, that even in the unpromising soil of my very limited linguistic ability he had been able to implant a real interest in French culture which has continued and grown through the years. That was the secret of his effectiveness as a teacher. His ends were not those of grammar and syntax and vocabulary, but interest and attitude and a "feeling" for his subject. Teachers with that touch are not found in every college classroom. His influence and his genial presence will be sadly missed by his colleagues no less than by his students.

KENNETH E. NORRIS, Principal

In the death of Dr. Paul Villard the College loses one of its best beloved figures. His friendliness and good humour in classes, in meetings, as well as in private conversation, were the delight of his students and associates. His years of service leave the College in his debt and his passing from our sight leaves the world a little lonelier.

HENRY F. HALL, Dean

The Great Novel of the Future

W. R. Fraser

It could appear all too presumptuous to reflect on the matter and form of stories yet untold. But many of our books have their source in the past and many books to come will doubtless owe much to the present. If the novel aims at representing life, though giving truth, as Thackeray would have said, "in solution," it seems not improbable that our affairs foreshadow aspects of even greater future novels.

1. Marks of the Masterpiece.

"Art," said Santayana, "becomes classic by idealizing what is familiar or by showing what is ultimate."

Some of the well-loved stories of the past taught little that is new. Sir Walter Scott was hardly a profound thinker, yet his novels idealized men and manners at particular places and times; and Tennyson, it was said, could write uniquely of what occurs in the experience of everybody. Even common things, under the form of fiction, have held children from play and old men from the chimney corner.

There is, however, a difficult type of art that seeks, whatever the hazards, to grasp remote elements of human experience. Santayana mentions in this respect the effort to give a material embodiment to cosmic laws or sublime human ideals. In literature, the philosophical novel is perhaps the leading if the horrible example. It has been found so difficult to combine beauty and truth that many would have the story as only for pleasure's sake and would leave truth to the treatise. In latter years, none has argued more firmly than W. Somerset Maugham that fiction should strive not so much to instruct as to entertain; though his own stories present, however obliquely, a naturalistic and humanistic philosophy.

Indeed, some of the acknowledged masterpieces of literature combined beauty and truth even, we are told, in cosmic aspects. It is hard to believe that such masterpieces are never read. "The Republic," "Don Quixote," "Gulliver's Travels," and "Moby Dick" seem to win more and more readers. These works, of course, may have a double ground for immortality in that each not only idealized the commonplace but also implied a comprehensive view of man and his world.

Analysis of the "greatest" books in fiction reveals their "classic," "romantic," and "realistic" elements. These three terms, if ambiguous, have meant at base the appeal to reason, to feeling, and to "the world of fact;" and, as W. A. Neilson has noted, the tendencies covered by such tags appeared in all schools and times. Great novels of the

future, like great novels of the past, will doubtless express an active union of the several elements.

Yet one is challenged to go beyond such a formal generalization and, as many would avow, such a platitude. Is there not something more specific to be said of what may be found in the great future novel?

2. Wider Realism on the March.

It seems not too much to expect in the future masterpiece a realism wider than that of the present. Many have considered "realistic" novels as dealing mainly if not altogether with sexual desires; but it is of course sometimes inept thus to limit the term. In truth, the social and political issues sketched, however faintly, by many of our novelists would suggest the latitude often implied by the term realistic.

Nor is it enough to say that again and again contemporary realism looks beyond problems of sex and represents something of the conflicting ideologies of our world. The "realist" is relatively narrow in his view of ideological issues when he accepts "either-or" alternatives with the assumption that they cover everything of value.

Yet, if what is termed the wider realism of the present is to carry into the future, may not the resulting novel mean advanced paralysis?

Professional writers are forced, if we can believe Jack Woodford, to perpetuate the plot of plots—that against the public; but it seems fair to urge that many a teller of tales would write with more balance and decision if he could be sure of the truth respecting social issues themselves. The professional writer knows that he is all too fallible; and if he seems not without courage he too seldom escapes paralysis when he ponders far-flung issues.

The future novelist will likely have many of the doubts familiar now and others undreamt of in our generation. For the wider realism leads to unending doubt in art, science, philosophy, and religion.

From an old point of view, this is simply intolerable. Continuous doubt, we are warned, is psychologically unhealthy. Does it not account, indeed, for much of the fear and hatred in the world today? It is often said that the outstanding need of our time is a return to faith in the permanence of the old ethical and religious values.

We have one great example of how men may live with doubt and yet not suffer paralysis. The example is found in modern empirical science, though Bertrand Russell sees it also in philosophy. Science is modest, under its tough exterior. Except as in formal logic and pure mathematics, it is full of uncertainties. But here is the modern miracle: acting "as if" some theories are true or may be true, scientists have increasingly controlled and changed the world. With their "working hypotheses" they are beginning to change even themselves. Perhaps the meek, in a queer sense, have begun to inherit the earth.

It could appear as the ultimate folly that feelings not of cer-

tainty but of doubt should be calmly commended in a time of world confusion. But physical scientists, for centuries, have made methodic doubt their pillow and have revealed that it can be a good pillow for good heads. The social scientists have also adopted doubt as their continuing discipline; and it is far too early to say that their temper will harm over-much the mighty mammals who are convulsing the earth. It seems all too clear that "the present crisis" is due not so much to the men of science as to the moral leaders who listened to songs of spiritual certainty and who condemned the multitude for giving so much thought to material and economic factors. But the condemnation, Dewey sternly declares, is upon themselves; for they have largely refused to link social ends with the only means by which the ends can be realized.

We may expect scientific aims and methods to impinge more and more on the "characters" in the best novels of the future. With many critics it is habitual to consider science as only an instrument and accordingly without ends or values, but this view becomes increasingly hard to maintain. Stuart Chase has noted that in medical research the ideal of health is presupposed and not a few other critics also insist that in the social sciences at large there may well be distinction but not seperation regarding means and ends. Contemporary science, in its full breadth, appears to mean systematic method of inquiry that, when directed toward facts (including values), **aims** at securing more knowledge and often more control of the facts. It is hard to believe that later definitions of science as it actually functions will mean much less.

If the future novelist, by his "characters," would picture expanding human life, he will be affected by forces not only in science but in the mighty movements of art, philosophy, and religion. His task would seem tremendous, even if the taboos now restraining authors and the difficulties in publishing experimental novels would be no more. Perhaps courage as shown by Henry George, who while he was poor, printed a treatise at his own expense, might be unnecessary. But one is persuaded that the best wrtiers of the future would have to be heroic to give adequate form to the complex facts and visions of their day.

Many an author then, as now, might avoid the larger tasks. It would surely be his privilege to write a technicolored novel with little content; and for a time readers might enjoy his work. Yet for writing a great novel in the future, the pre-requisite would likely be an understanding, much beyond that of Melville, or Swift, or Balzac, or Tolstoi, of art, science, philosophy, and religion. It would seem that on no other ground, if such movements persist, could a masterpiece be possible. Themselves like books, though by many authors, these enterprises will continue to give pleasure or to teach endurance; and the great future novel, whatever its style and whatever its classic and romantic elements, will doubtless idealize the facts of these familiar movements and then sing of what the world may be after many a tomorrow.

EDITOR'S NOTE:—The February 'Flu epidemic had a disturbing effect on much of the College work. One of its more fearsome results was the following anonymous contribution, evidently composed under the influence of high temperature.

Musings - - - While 'Flu-Bound

Who is that Upright and Perfect Instructor who is honoured among his colleagues and by the College Brass?

He reacheth his class-room on time, and even ahead of time, so that he doth not have to start his lecture in a breathless and flustered condition. His conscience also is clear when he glareth at late-arriving students.

He stoppeth his class sharply at the bell so as to make way for those who shall come after. He doth not consider this bell a signal for beginning his most choice (and lengthy) anecdote — nor for starting to call his Attendance Roll, as do some Sons of Sathanas among us — nor for conducting a detailed Post-Mortem on his lecture with a favoured few who come clustering to the front of the room.

He waiteth until he hath left the class-room before lighting his much-longed-for cigarette or pipe, so that his successor hath not to grope his way through a murky smog ere he reach the window to let in the revivifying fresh air. Or if he knoweth that no one shall follow him in the use of the room, he endeareth himself to the Finance Committee of the Board of Governors by Dousing the Glim as he leaveth.

His blackboard is to him an object of pride — nor would he think of vacating the room until he hath cleansed it of all his scribbling. And this cleansing he maketh a Thorough Purge — and not a Mere Smear so that algebraic symbols later provide a ghostly background to dates of historical significance or technical terms of psychological (if any) value.

For who shall gauge the uplift of morale that seizeth an Instructor when he taketh over a room with its blakboard virgin clean? It is like unto the thrill of sitting down at a restaurant table laid with clean napery and utensils, in contrast to the depression of confronting the remains of the meal consumed by the previous occupant of the seat.

He reneweth his youthful skill at basketball until, when he waddeth up a sheet of paper and aimeth it at the waste-paper basket, it hitteth that receptacle fair and square and doth not lie untidily about the floor.

He commendeth himself to the Administration by providing information requested of him, not only by the designated dead-line (though he knoweth that this is set two weeks earlier than it need be), but even well before that date. And he refraineth from bothering harrassed officials by asking what earthly use can be made of the more far-fetched information demanded.

He useth care in all his reports to inscribe proper names in printing of Capital Letters, even though this take extra time. For he hath had experience on the receiving end in scribbled Memos of Course Changes where the interpretation of names must be accomplished by study of his Roll and a process of elimination.

When he traverseth those narrow canyons dignified by the name of the College Corridors he keepeth his eye peeled for anyone else who beareth a yellow Roll Card, and noddeth to such an one cheerily. For the Roll Card is the mystic symbol of the Teaching Staff, whereby Instructors may be surely identified however unlikely they may appear from other considerations.

Even such is the Upright and Perfect Lecturer. And if he persisteth, he may even, some day, be authorized to inscribe his name on an hotel register as Sub-Deputy Assistant Professor.

The Synthesis of Learning

By Claude W. Thompson

Samuel Johnson in his Dictionary defines Humanism as "classical literature and learning." This may seem far away from modern ideas; but basically it is the same concept — the study of the wisdom (and foolishness) of the past as shown in the history and writings of the ancients. This is the basis of humanistic studies — to comprehend man; to know his achievement and failures; to try to understand why he succeeded or failed; to hope with him and dream with him; and in the end become one with those who have sought and are seeking the ultimate that man is capable of achieving; to join in the forward march of material, social, and ethical progress, to seek the ways of pleasantness (happiness) and those paths that are peace.

The emphasis on the classics still continues, but no longer as mere 'disciplines' or methods of training the mind.

Modern humanism is like its parent, Greek philosophy, the study of man and the world — the search for the good, the true and the beautiful.

To achieve this the student of the humanities searches through the religions, the philosophies, literature, history and the sciences: is concerned with politics, economics, in fact with all fields of knowledge, research and speculation, which may lead to what man must achieve or perish — planetary cooperation and harmony; achieved not through force and fear but as a result of the recognition that such a state could result in peace and plenty for all.

If we agree with Jeremy Bentham that all law is an evil, because all law is an infraction of liberty, we must try to work out some plan which will merit and gain the willing support of all men. At once there would be an end to the need for law and its concomitant, an executive or punitive agent.

Meanwhile, we cannot stand idly by and let things take their course; and it will take the combined efforts of every thinking man and woman to get rid of the ignorance, the prejudices, the greed, jealousy and self-interest. Perhaps the greatest hindrance of all is pure laziness and the willingness to "let George do it;" and the feeling that we as individuals can do so little towards the realization of this gigantic and magnificent dream.

But it is the dreamers who have made the great advances in science, philosophy and the arts. The supreme dreamers — the scien-

tists who have seen visions and made them realties; the great statesmen, the great teachers and the great philosophers who have pushed back the barriers of ignorance, and urged man to throw off his chains and earn his birthright.

And the first thing the great man realizes is that he must have help from others, — that he needs not only all the cumulated knowledge of the past but also the vitality of the present.

We, as educators, presumably recognize how little we know; but at least we are aware of the sources of knowledge and the methods of inquiry, and we think we know the value of what we are trying to teach; but the problem is to get the student to realize that what he is asked to study is of any significance to him or anybody else, professors excepted!

Once the student recognizes, or even thinks, that something he is studying is, or even may be, of importance to him personally, he will become at least curious and perhaps even interested.

The task of the humanities is first to arouse this curiousity, secondly to stimulate interest, and thirdly to give the student the means of satisfying this newly aroused urge.

Sir George Williams College is a living example of this philosophy. It has resisted the pressure to make men into machines and has consistently urged that education for living comes before education to make a living — that however good a living we may make, it cannot be a full life if its owner is unaware of the possibilities of living. We have consistenly opposed all attempts to narrow the curriculum; and when I say 'we' I do not mean only our Principal and Dean, but every member of our staff.

We as instructors evaluate our courses in terms of their contribution to the development of persons. And while many of the courses particularly in the sciences do help to prepare a student to make a living, they are at the same time enlarging his chance of understanding the world in which he lives.

It is the particular function of the humanities to achieve and point out to the student the synthesis of all learning. To quote the great educator Cardinal Newman:

> All branches of knowledge are connected together because the subject-matter of knowledge is intimately united in itself, as being the acts and the work of the Creator. Hence it is that the Sciences, into which our knowledge may be said to be cast, have multiplied bearing one on another, and on internal sympathy, and admit, or rather demand, comparison and adjustment. They complete, correct, balance each other. This consideration, if well-founded, must be taken into account, not only as regards the attainment of truth, which is their common end, but as regards the influence which they exercise upon those whose education consists in the study of them. I have said already, that to give undue promi-

nence to one is to be unjust to another; to neglect or supersede these is to divert those from their proper object. It is to unsettle the boundary lines between science and science, to disturb their action, to destroy the harmony which binds them together. Such a proceeding will have a corresponding effect when introduced into a place of education. There is no science but tells a different tale, when viewed as a portion of a whole, from what it is likely to suggest when taken by itself, without the safeguard, as I may call it, of others . . .

If reading is confined simply to one subject, however such division of labor may favor the advancement of a particular pursuit, certainly it has a tendency to contract his mind . . .

It is a great point then to enlarge the range of studies which a University professes, even for the sake of the students; and, though they cannot pursue every subject which is open to them, they will be the gainers by living among those and under those who represent the whole circle. This I conceive to be the advantage of a seat of universal learning, considered as a place of education. An assemblage of learned men, zealous for their own sciences, and rivals of each other, are brought, by familiar intercourse and for the sake of intellectual peace, to adjust together the claims and relations of their respective subjects of investigation. They learn to respect, to consult, to aid each other. Thus is created a pure and clear atmosphere of thought, which the student also breathes, though in his own case he only pursues a few sciences out of the multitude. He profits by an intellectual tradition, which is independent of particular teachers, which guides him in his choice of subjects, and duly interprets for him those which he chooses. He apprehends the great outlines of knowledge, the principles on which it rests, the scale of its parts, its lights and its shades, its great points and its little, as he otherwise cannot apprehend them. Hence it is that his education is called 'Liberal.' A habit of mind is formed which lasts through life, of which the attributes are freedom, equitableness, calmness, moderation, and wisdom.

There is a little doubt that the emphasis in modern thought is turning slowly from the economic to the social — from material advancement to considerations of the inalienable rights of man.

The emphasis now is on the social implication of man's discoveries and inventions — on the recognition that they must be put to use for the good of man and not for his undoing.

Behind the lab door men work to eliminate ugliness and suffering; and every now and again the door opens and one more achievement of man's thought and painstaking labour is given to the world: new discoveries are announced, new inventions displayed; and man takes them and makes use of them as suits his purpose. Neither he

nor the scientist can foresee what the effect of these will be on the world, nor how they will be used: but the scientist as the originator often feels that he bears a certain amount of responsibility for their use; and that it is incumbent on him to try to guide the world to the beneficial use of his labours, and to avoid abuses which will nullify his dream and its achievement.

The scientist by the very nature of his work knows at least some of the possibilities of his discoveries and inventions: he knows their power to affect life for good or evil: he sees the dangers ahead as well as the possible advantages: he trembles at the realization of his own power: and warns mankind of the explosive power of his discoveries. He is a humanist asking, 'What is the good of all this effort if man is going to use it only, or mainly, to destroy himself? What is the good of scientific research if it leads only to more complicated living and to greater problems and burdens?'

And so to-day the study of the Humanities becomes more and more a necessity if we are to advance — nay even survive. Ethical decisions face us at every turn, — face us with an urgency that will brook no delay. A study of the Humanities becomes pandemic. It always has been so, but the realization of its value is being forced upon us more and more as science advances our knowledge and power; and the peoples of the world are now closer to one another than were neighbouring villages a century ago. There is no localizing of effect either for good or for evil; and once the ball has started rolling it moves too fast for us to-day to run after it and bring it back if it goes in the wrong direction.

Modern living needs the scientist-artist-philosopher — the giver of good things in pleasing form and directed to a good use. The roles cannot be separated. Lest life be made more hazardous, more ugly, more of a problem, the combined efforts of all three are needed to start each new course on a carefully planned map of worldwide scope. And there are not too many to do this — not enough who have the ability, knowledge, and will to make world-welfare their profession. The outcry against over-specialization, against too much expertness on the part of too many is false. It is not less expertness, less specialization but more that the world needs. We can do with many fewer of the half-educated who have the idea that because they have touched the fringe of knowledge they know evrything, and more of those who through their knowledge recognise how little they know; and what untiring effort, and continually increasing watchfulness are necessary to keep the world out of the abyss of ignorant complacency and a false self-confidence.

And the scientist is the least likely to fall into this error. The very nature of his research discloses to him his former ignorance. As he uncovers and gains control of the secrets of nature new vistas involving new challenges, new dangers, and new potentialities open before him. Vast fields of endeavour lie open before him and all the human

brains in the world are inadequate to investigate even a small portion of them. But he has one advantage — he can begin to-day where his predecessors left off. He is heir to all the preserved past knowledge and experience: he has a mass of factual information on which he can rely. He has no delusions of grandeur: he becomes humble when he realizes how much he depends on the great minds of the past for his facts and many of his methods: but he is also filled with hope when he recognizes how much they achieved often with meagre data; and, compared with himself such poor aids to research. Faced as they were with apathy on the part of those who could have made their work so much easier by their support: often looked upon with suspicion; opposed by factions and even by their own kind: with little promise of reward beyond the satisfaction of discovering or inventing, they did not waver, but pursued their self-imposed tasks with energy and faith. Often thwarted and disappointed they returned painstakingly and insistently to the solution of the problem before them, knowing full well that nature divulges her secrets only to those who will wrestle with her, and with blood and sweat tear them from her heart.

And while appreciating the honour and the trust placed in them, scientists will be the first to tell you that this is all wrong — that they can't save the world; only you can do that. The doctor or the surgeon may save a person's life; only the patient himself can make the cure of any value by the use he makes of his new lease of life. And here the religions, the philosophies, the arts must play their part in seeing that the findings of science are put to a good and beautiful use; not left to rot, nor abused for selfish or base ends. The Great God Science must be dethroned: he must be recognized for what he is — an idol of wood and stone, blind and without moral sense — fit to be used in the service of man but not to become his master; for science cannot make man love the good; it cannot make man pursue truth and beauty. It may help us to find the road to cooperation, harmony and the brotherhood of man, but it cannot force us to follow it.

Push-button science pulls and stretches an iron bar as if it were a stick of toffee: it picks up a locomotive as if it were an empty match box; it uproots trees and rolls away stones, dams rivers and removes mountains: of what value is it if this power is not used to a good purpose, if the resulting effect is not to beautify? To be of any value the moral and the physical sciences must advance side by side, and hand in hand. In other words man must not let his inventive genius get the mastery over him: he must keep his reach within his grasp. If he can learn to understand and control himself, he can with confidence step forward into the future. Until he achieves this he must be continuously on the watch lest he allow his greed, his selfishness, his own interests, to influence the use he makes of any or all of his achievements. Meanwhile science will not stand still.

And so, the psychologist, the sociologist, the economist, Church and State must keep pace with other scientific development. Theirs is the task of interpreting man to himself, warning and guarding him

against his own weaknesses and follies, showing him his strengths. As more and more is understood of the motivations and influences at work in man and, as these are scientifically tabulated, studied, and tested, we may look forward with some degree of confidence to establishing a synthesis between man as an individual and man as a social animal.

The social scientist and the humanist need the help of the natural sciences. The natural sciences are only of use to society when applied to improve social living: though to the scientist himself there may be and often is an aesthetic experience and joy in the appreciation of the wonders he beholds and the marvels he uncovers. These he may demonstrate and explain to the non-scientific, giving them in turn an aesthetic experience. Witness the little boy looking through a telescope at the stars, or peering into a microscope, or watching an experiment in chemistry or physics. He is not concerned with what material use may be made of these revelations; they are new experiences — wonders in themselves. But in the end it is the use that is made of this knowledge that benefits society: successful social living is impossible without a code of values which will enable man to live harmoniously and confidently with his fellows. In reverse the humanist cannot establish his values without considering the effect of the impact of scientific advances on social living, nor can the natural sciences go on presenting the world with new material powers without any regard for their effect on the framework of society.

The need for a new humanistic approach to living is urgent and long overdue. It has become the cry of the statesman, the message of the pulpit, the one hope for a New Deal among the peoples of the Earth. it has long been the philosophy of the writer, and the teaching of the prophets.

Young and old, the living and those who are to come — all will be needed to hasten the day when man, bound together by a common heritage of civilization and culture, will join in one magnificent march to the common goal — the goal of understanding, harmony and Peace.

But the day will not come without your help and mine; your determination to succeed and mine; your knowledge and the knowledge of all men and women of all ages. From such, out of the abundance of man's knowledge and experience will come the age when the mind of Time and Soul of Eternity will proclaim the final victory over Evil; and the ultimate triumph of the Good and True and the Beautiful will not longer be a dream, but the realization of man's Great Achievement in Living.

The article above is taken from a paper presented at the March Meeting of the Full-time Faculty and printed by request in this issue.

The Function of Art in A Changing World

By Douglass Burns Clarke

What art is has been a matter of dispute since men first sang and painted, and other men were interested enough in their behaviour to discuss it. But all ages and all people have had art, and until the eighteenth century, at least, it apparently played a direct part, though in varying degrees, in the lives of people. It was not until the nineteenth century, with its shortsighted emphasis upon the utilitarian, that art took unto itself the nature of something set apart from the ordinary and direct processes of living experience. Thus, the preposterous situation arises, that in an age remarkably advanced in knowledge, art needs explanation.

There is a considerable body of work in all the arts being created in Canada, — in music, literature, painting, and architecture. Uncertain, yet, as to the direction it should take, and uncertain, too, as to its place in the life of the nation, still it grows yearly in vigour and in integrity of expression. And we ask what we can do to help our artists, for although we have lost sight of art as an universal experience, its traditional prestige still compels us, and we view our artists with pride not unmixed with patronage. More promisingly, we are beginning to recognize that art is not the province of the idle and the dilettante, but has something to contribute directly to the very heart of our existence.

What can we do to support it? The answers are two, and they are obvious. Support the artist so that he may make a living by his work, and take an interest in what he is doing so that he will no longer work in unrecognized solitude.

The first part is not easy, for few of us have money to buy paintings or to endow concert halls. We can, however, buy books by our writers, and tickets for concerts by our composers and performers. Perhaps as groups, we could buy for our Y.M.C.A. clubrooms a single painting by a young Canadian artist rather than spending money on tawdry reproductions and uninspired and uninspiring steel engravings.

The second part is not easy, either, because it involves effort on our part. The essence of it is, however, that we help the artist by allowing him through his art to help us.

Although we spend a great deal of time and energy in training our minds, we forget, sometimes, that at least half of our life lies in the realm of feeling, and that feeling tinges and colours all experience and gives it value. It is the peculiar province of each work of art to gather around itself in a significant pattern the felt nature of experience and to interpret it to us. Thus a concern for art widens and enriches our lives by giving us a greater variety of such experiences, and by developing our discrimination in the world of judgments based on feeling, and any psychologist will tell us that such judgments are more frequent than judgments based on reason.

Perhaps more important is the fact that each age epitomizes in its works of art its most subtle consciousness of the basic nature of the spirit of its time. Through its art we can discern the real character that underlies its history; we see there what the prevailing and directing attitudes of life are for the age, what are its furthest hopes and deepest fears. To the art student some of these appear to remain constant for all humanity in all times and places, and afford a fugitive vision of the goals towards which humanity seems to be struggling. Furthermore, through the art of our time we can discern the directions in which the age seems to be moving, and sense its deepest complaints.

All ages have sensed a change in life. To some it has been synonymous with decay, others have identified it with growth. In art, the nature of the change can perhaps be discerned more vividly than anywhere else, and at no time has that discernment been more needed than today when change seems to be swifter than ever before, and civilization is swept by a dark wave of fear of the future.

To live happily we must adjust ourselves to change; to live successfully we must adjust the changes to ourselves. To do only the first is ignoble, — for then we drift in blind comfort; to do only the second is great, — for then we progress in pain; to do both is wise, for then we move happily towards the best goal we can define for ourselves. To do either we must understand and recognize the changes that take place in our institutions and in ourselves, changes of acts and facts that find expression in our politics, our creeds, our social institutions, and our behaviour, and changes in our spirit and emotional attitudes that find expression in great works of literature, drama, music, and painting. Thus no man can live completely cut off from art and share the full life of his own time and all time.

The Purpose of the Examination in University Courses

By David D. Smith

Every year in numberless educational institutions across the land the perennial topic of the exam, its function and type, is rehashed. Questions are put, and answers proposed, and (often unnecessary) arguments are launched.

To my mind a great deal of the debate could be clarified, and often avoided, if due consideration were given to the wider context or setting of which the examination is only a part. It is necessary, I believe, to consider such questions as: "Which is better, the essay, or the multiple choice type exam?" and "Are we concerned with a student's 'understanding' of the content of a course, or will rote memorization suffice?"

The first issue, then, is that of the function of the university. Is it the transmission and perpetuation of verbal ritual and dogma, or stereotyped answers to questions; or is it the preparation of citizens capable of dealing intelligently with the problems of our culture and technology? I incline to the latter view. If I have put the alternatives in rather strong language, it is because I have rather strong convictions on the matter. The university student of today is, in many cases, the policy maker and problem solver of tomorrow. This being the case, every course that a university offers its students should, in some degree, prepare them to cope as effectively as possible with these problems as we know them.

To this end we are concerned with structuring the whole personality of the student. By this I mean that our function is to provide the students with certain attiudes, skills, and behaviors which will be of most use in solving the particular problems that they, as citizens, are likely to meet. (If there is a tendency to boggle at the phrase 'whole personality' it need only be stated that, in effect, whether we are aware of it or not, any change in any behavior represents to some degree a change in personality.)

If we accept the above reasoning then the next problem is that of determining whether a specific course, or series of courses, has, in fact, adequately prepared the students involved to cope with, and as far as possible solve the problems specifically related to the content of the course. There are at least two ways of accomplishing this. The first would be to turn the students loose at the end of the course,

wait until they actually came across such problems in their daily lives, and evaluate the effectiveness with which they deal with these. There are obviously several drawbacks to this alternative. One, that the time lag between the course and the problem may be so great as to preclude effective modification of the course or control of the unprepared student. Another, that mistaken attempts at solutions may do harm to other human beings which in itself will outweigh any good that an adequate solution might have done in the first place. There are other objections, but these in themselves are sufficient to motivate a search for a more appropriate technique.

The most acceptable alternative at present is to create in some way, under controlled conditions, as close an approximation to the typical situation with which the student will probably be faced as possible. This is, to my mind, a good definition of what an examination should be. Firstly, it provides us with a meaningful criterion by which to evaluate both the student's ability and the exam's effectiveness. It also avoids, to some extent, meaningless debate about the relative merits of this, that, or the other type of exam. To illustrate: If the kind of situation or problem anticipated by the course should require that the individual faced with the problem solve it through the mechanical repetition of some verbal formula then quite obviously the exam should evaluate the student's ability in this regard as adequately as possible; i.e., the listing of formulae, the reproduction of definitions or selected passages as presented during the course. If, on the other hand, the anticipated problems should require the application of general principles to specific situations, then the exam should be of this type.

If the problem of evaluating different types of exams — 'objective,' 'essay,' etc., is put in this context, then such a question as "Which is best, the multiple choice, or the essay type exam?" becomes meaningless. The question only becomes meaningful when we take into consideration the specific purpose of the course for which the exam is being set. Obviously this varies to a greater or less extent with every course. The best exam then becomes the one which anticipates, as effectively as possible, the specific problems to which the course is oriented, regardless of the particular form that that exam may assume.

One word of caution at this point. This way of evaluating the examination gives the teacher freedom. Freedom to explore as many and as varied types of examination as may suggest themselves. But it does not give licence to the teacher to rest content with any particular type of exam unless convinced that it meets the requirements defined above as adequately as possible.

By implication I have already indicated the distinction which I would like to make between rote learning and understanding. The distinction, I think, is that between knowing a formula, or definition, or passage to the extent that one can reproduce it accurately; and being capable of applying that formula or definition to a specific

situation in which its applicability has not been specifically stated. In other words, I can ask a student to state the 'law of effect' in learning theory, or I can ask him to account for a certain fact, or series of facts which may, as far as he knows, be accounted for by any one of a number of principles, and determine whether he is capable of applying the appropriate one. Whether one is to rest content with one or the other of these types of response depends again, I think, on the function of the course, not on any abstract evaluation of the two response types in vacuo.

Throughout this discussion I have assumed, it would appear, that it is a relatively easy matter to decide the purpose for which a course is being given. Quite obviously this is not the case. The initial problem to be considered here is whether the teacher or the students are to determine the function of the course. This varies with the course. If the teacher does the determining that is one matter. If the students are responsible for it then inevitably there will have to be compromise. It is doubtful whether any group of students is ever in complete accord as to what they want of a course. The skill of the teacher in effecting a compromise is vital here. As a matter of fact the teacher is probably in some degree always compromising between what he conceives to be the purpose of a course and the expectations of the students who take the course. This, I feel, would be a rewarding topic for discussion. Who should determine the purpose for which a course is given, and when, or in what type of course, should they decide?

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